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MEMORIALS

CONCERNING

DECEASED FRIENDS.

PUBLISHED BY DIRECTION OF THE

YEARLY MEETING OF FRIENDS,

HELD IN PHILADELPHIA,

Fifth Month, 1854.

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MEMORIALS.

A Testimony of Spruce Street Monthly Meeting, Philadelphia, concerning RACHEL MASON.

She was the daughter of George and Susanna Mason, and was born in Kennett township, Chester county, Pennsylvania, on the 16th of the 10th mo., 1783.

About the 12th year of her age, she removed with her parents to the city of Baltimore; and of her mother's judicious care and wise training, she has borne a full and interesting testimony in a volume of memoirs and letters which she compiled, by which it is evident that she was much indebted to her religiously concerned mother, not only for that instruction which fitted her for usefulness in this life, but for the guarded care with which she watched over her in the season of youth, endeavouring to shield her from temptation, especially in relation to injurious reading. And above all, did this affectionate parent direct her attention to the Divine monitor, the inward teacher, by obedience to which, this our dear friend was preserved in innocence in early life, and fitted for the fulfilment of her duties in maturer years.

In the city of Baltimore where she resided most of her life, she filled the important stations of elder and overseer to the comfort and satisfaction of her friends; being eminently qualified to speak a word in season to the weary. And for those who had been drawn away from the safe enclosure, she was prepared to enter into sympathy and living concern, being animated and strengthened by that love of the Father which seeks to gather and to restore.

In the year 1837 she became a member of this monthly meeting, by which she was appointed to the station of elder, and there are among us those who can testify that here also she gave evidence that she was qualified by the great Head of the church, for the important duties thus devolved upon her. She moved among us in much humility and meekness, and was careful not to put forth a hand unbidden; but when she was commissioned by her Heavenly Father, to extend counsel or encouragement, she was faithful in performing that which she believed was required of her.

In our meetings for Discipline she was alive to the best interests of individuals and of society, and willingly devoted herself to services therein, as long as bodily ability was afforded.

Although she believed that the worship of the Father, which is in spirit and in truth, is not limited by time or place, but that every where grateful incense may be offered to the All-seeing One, and that His ear is alike open, "in the void waste as in the city full," to hear the silent aspirations of the penitent, the humble, and the sincere, yet she was one who found it good for her to assemble with her friends in social religious worship, and often attended when her enfeebled bodily powers almost disqualified her for the exertion. In a letter to a friend, after attending a distant, much neglected meeting, she thus expressed herself, "Whence comes this indifference? Has any new light from the Eternal Fount broke in upon us, to show us that we have nothing to do for each other?" "I am not among the diligent myself, my feeble body has to be remembered; but the nearer my dwelling is to the blessed Master, the stronger is my drawing, to meet and mingle in spirit with those who silently wait upon Him, or vocally utter his praise."

Her well stored mind and innocent cheerfulness, made her a welcome and instructive companion to the young, and gave her a place in their affections.

Her virtues were of the quiet, unobstrusive kind, com-

parable to the gentle, noiseless stream, which refreshes all within its influence. In epistolary talent she was remarkably gifted, and through this medium, "as a brook by the way," was often found administering to the edification and comfort of those whom she thus addressed.

She was one to whom an abundance of the things of this world was not given, but who realized the promise that they who "seek first the kingdom of God and His righteousness," shall have all needful things added thereto—and in the latter part of her life, having been deprived by unforseen circumstances of nearly all the property she possessed, she was a bright example of cheerfulness under her loss, and so far from repining, that she was seldom heard to advert to it at all.

For many years her health was undermined by a pulmonary complaint, which gradually wore out the mortal tabernacle; but in her great and increasing weakness she was a patient sufferer, looking forward to the fruition of her hopes in those "joys unspeakable and full of glory," into which it was her full faith the just of all generations have been, and will be admitted; where (she said) "the righteous will shine as the sun in the kingdom of their Father."

Her delicate health requiring the pure air of the country, she was separated from us, most of her time for the last few years of her life; but through the medium of her pen she often gave evidence, how closely she was united to the members of this meeting.

Having desired, as she expressed a short time before her close, "day by day, to keep in subjection every thing adverse to the purity of the law written on the heart." her day's work had been done in the day time, and in the quietness and gentleness of a lamb her spirit passed away on the 8th of the 4th mo., 1849, at the house of Thomas Ellicott, at New Garden, she being in the 66th year of her age.

Her remains were interred in Friends' burial ground there, on the 11th of the same, a solemn meeting being held on the occasion, in New Garden meeting house.

Memorial of Makefield Monthly Meeting, concerning our beloved friend, MARTHA BRIGGS, *deceased.*

Many of our most faithful, and devoted standard-bearers having been called from works to rewards, we have felt our spirits bowed, because of our bereavements, and looking at their vacant places, are ready to exclaim, "Who *now* shall show us any good!" Yet we have been comforted with the hope, that we are not a forsaken people; and we humbly trust the blessed Redeemer has been pleased to draw our minds from these reflections, to the gracious evidence of the all-sufficiency of the Christian Faith, as exemplified in the lives and deaths of his truly dedicated servants; strengthening our resolutions, to endeavour to "walk by the same rule, and mind the same thing;" with the merciful assurance, that he still continues his protection to his dependent children, teaching "the humble of his ways, and guiding the meek into paths of true judgment." Under a grateful sense of this unmerited favor, we feel drawn to prepare a brief Memorial of our dear departed friend, Martha Briggs; long a useful and consistent Elder of this meeting, and one whose meek and unobtrusive virtues, we trust, can be acknowledged by all. She was the daughter of John & Alice Dawes, respectable members of our society; and was born in Solebury, Pennsylvania, the 11th day of the 10th month, 1772: but whilst quite young, removed with her parents, within the limits of Kingwood monthly meeting, New Jersey. From a record of some of the secret exercises of her spirit, found among her papers, it appears evident she was early in life introduced into the school of Christ, and induced to obey his command; "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;" and she realized the fulfilment of the blessed promise, "Thy Father who seeth in secret, shall reward thee openly;" being led into a path of self-denial, and having her spirit clothed with a meek confiding faith, in His protection and care. She early evinced great interest in the attendance

of meetings, particularly mid-week meetings; and expresses much gratitude for the privilege. In the year 1800 she was joined in marriage with Joseph Briggs, a member of Wrightstown monthly meeting, Pennsylvania, and removed to reside with him in the village of Newtown, Bucks County. In entering into the marriage state, she appears to have been deeply solicitous for Divine approbation, and earnestly engaged to seek for heavenly aid, to perform its important duties; and the *manner* she discharged her trust, clearly evinced her appeals were not unheeded; being enabled to show forth in her family, what the Lord had done for her." She was a faithful and devoted wife; a tender and affectionate mother, who looked well to the ways of her household, and eat not the bread of idleness. She was favored with such self-control, that it is the testimony of one who shared her domestic life, at the most trying period, "that she never knew her to give way to passion, or heard words of anger from her lips!" She was a kind and obliging neighbour; ever ready to extend aid and sympathy to the sick and afflicted. She was called upon to endure deep sorrow in the death of five of her children: consigning two of them to the grave in their infancy, and three in maturer years! But the patient resignation with which she bore her trials, gave evidence of her high and holy trust. On her death bed, when encouraging her dear daughters to endeavour to feel resigned to her departure, she alluded to her having been enable to resign an only and darling son, in submission to her Heavenly Father's will; and the sweet reward she experienced, in her spirit being permitted to participate in the joy and peace which awaited him.

Our beloved sister ever manifested a deep interest in society, and was one of the little band of Friends, who was instrumental in establishing a Friends' meeting at Newtown, in the year 1815; and was in the appointment of overseer, until 1821. Soon after the institution of this monthly meeting she was appointed an Elder; and continued in that station until her death. Sincerely believing the truth of our profession, that "we of ourselves can do

nothing" to promote the Lord's work, she was concerned to dwell in silent spiritual exercise in our meetings for Discipline, unless called into active service by the head of the church, and was thereby rendered useful in them; and having witnessed within her own heart, the redeeming power of the Gospel of Jesus Christ, she was prepared to be a true helper to those rightly called to proclaim its glad tidings in the assemblies of the people. She continued diligent in the attendance of meeting, whilst her health permitted; and in the decline of life, when prevented by indisposition, showed much solicitude, that those favored with ability to perform this duty, should not neglect it.

As she advanced in years, she suffered much from bodily weakness; but her industrious habits led her to keep her hands usefully employed, and her disinterested forgetfulness of self, in tender regard for those around her, enabled her to contribute largely to their happiness. The 26th of the 8th month last, she was attacked with dysentery, and felt the conviction, that it would terminate her earthly pilgrimage, and she verified the promise, "as thy day is, so shall thy strength be," in an increase of faith, and humble dependance upon the goodness and mercy of her dear Redeemer!

She was confined to her bed several weeks, under much bodily affliction; but she often appeared to lose sight of her *own* sufferings in kind solicitude for the comfort of those, who were attending upon her! she said but little; yet that little bore the impress of a pure christian spirit, endeavouring to encourage her friends to faithfulness in their religious duties, and expressing her gratitude for the many blessings, with which she was surrounded! With patient resignation she awaited the approach of death, and on the 19th of the 9th month, 1850, quietly departed in the 78th year of her age; leaving in the hearts of those, who best know her worth, a sorrow for their loss, which can only be alleviated by the same divine power, that supported and sustained *her*, through a long and useful probation, and crowned its end with peace.

Memorial of Gwynedd Monthly Meeting, concerning JACOB RITTER.

The memory of our beloved friend Jacob Ritter, though deceased several years, still lives in the minds of many Friends, both within the limits of our own monthly meeting and elsewhere. A memorial concerning him was prepared and entered on the minutes of this meeting in the 3d Month, 1844, but as it has been confined very much within the limits of our own monthly meeting, and believing that a revision and enlargement of it, would be acceptable and useful to survivors, we feel constrained to give forth the following concerning him.

Jacob Ritter, according to his own account, was born of German parents in the year 1757 in Springfield, Bucks Co., Pennsylvania. In his early youth he was very much excluded from society, and confined to a laborious life in the wilderness, with very little school education. He says "my father was a high-spirited man, and set me to work as soon as I was able—my mother was always kind and tender to me."

It appears that in this retired situation he was not forsaken, for about the thirteenth year of his age, when in retirement and silence, while observing the bright moon and stars, and changing clouds, he would think within himself, "surely there must be some great power that created and framed all these things; for I had often felt the secret touches of Divine love, yet I wist not what it was."

About the sixteenth year of his age, he became clearly convinced of the crime of war, but at that time did not know the meaning of it. But soon after he was persuaded by the preaching of the minister of the Society to which he then belonged, to take up arms in defence of the country, although, he says, expressly, "It was against my better judgment."

By this act of disobedience he was soon brought into

trouble and sufferings that it would be difficult to describe. When in Brandywine battle he says, "an awful pause preceded the engagement, and some of us stood in solemn silence. I then remembered what I had seen and felt of the mercies of God, and I was afresh convinced that it was contrary to the Divine Will for a christian to fight; I was sensible in my heart that I had done wrong in taking up arms, and the terrors of the Lord fell upon me."

According to his own statement, the next day he was taken prisoner, and being cruelly beaten and abused, was driven to Philadelphia and shut up with about nine hundred others in prison. Here he remained three days without food, and with but very little clothing in cold weather: many of his fellow prisoners starved to death. In this destitute and suffering condition he says, "I often laid down with my face to the ground and begged." In one of these mental intercessions he felt the assurance of Divine pardon, accompanied with a promise of deliverance which gave him new life.

Soon after this the time of his deliverance arrived, and he was suddenly released; he remained with a relation in the city until he recovered strength, when he went home to his father's house; the family had supposed he was dead, excepting his faithful, devoted mother, who never gave him up, but would say, "my child is yet alive."

Now having learned obedience from the things which he suffered (Heb. v. 8,) he became a changed and reformed man. On looking back at his past sufferings, he says, "Oh, when I have seen the tables of Friends, loaded with all the luxuries of wealth, it has seemed as if I could weep over them, remembering the days of my famine, and fearing the day of plenty was not enough valued.

In the year 1793, he resided in Philadelphia, and from a sense of duty remained there during the ravages of the Yellow Fever; he visited the sick from house to house, and when his wife dissuaded him from it, as it was at the peril of his life, he said, "I do it in obedience to Divine command," she answered, "then I submit." He took the

epidemic himself and was brought near to the grave, but he was, through mercy, raised from this bed of sickness and restored to health. He saw the finger of God in this dispensation of his judgments upon the city, but he endeavored to be faithful to his duty in administering comfort to the sick and afflicted.

About the time of his recovery from this severe turn of the Yellow Fever, he was permitted to see, and in some measure to feel the glory of the Paradisical state, and that it can be known in solemn silence. He says, "Oh that all would come to know this pure inward silence before God. On opening the *Bible* while under these serious considerations, it seemed as if I had a spiritual understanding given me, such as I never had before, though I had read the scriptures a great deal.

At this time he had but very little knowledge of the Society of Friends, but by a watchful attention to the Divine gift within himself, he was drawn to attend the Bank meeting in Philadelphia, (a meeting of Friends in Front near Arch St.) In accordance with the impression, he made enquiry of a Friend in the street, and finding there was such a meeting, he attended it, and said, "I found a number of people sitting in solemn stillness." Thus he was led along until he became a member of the Society. His convincement and conversion appear to have been affected without the aid of instrumental means.

His faith in Christ as a teacher and leader of his people was great; he frequently observed both in meetings, and elsewhere that He (Christ,) "taught me what to say and how to pray, he taught me how to worship in silence which man cannot do of himself, and it is by his teaching only that we can get down to the root and foundation, even to Christ himself, the way, the truth, and the life."

His qualifications for usefulness were learned in the school of Christ. The lessons he took there made him useful in meetings, and agreeable and instructive in the social circle. His company was welcome, especially among piously disposed young people—even in large companies

there was seldom any other disposition than to listen to his conversation. "He was truly no man's copy;" his ideas were original and the similes employed to convey them were (like his Divine Master's) drawn from familiar objects. In this way instruction was imparted, and even rebukes made without giving offence.

In his dress, language, furniture and equipage he was truly consistent, as well as a bright example. In his ministry he was seldom lengthy, and careful in quoting scripture. As his early reading of the Bible was in the German language, he labored under difficulties in conveying his impressions in English, but in appointed meetings among Germans he generally spoke in that language, and it has been remarked, that his delivery was copious and fluent. It is not recollected that he ever appeared in public vocal supplication, although he frequently recommended inward, silent prayer, reverently acknowledging its inestimable advantages.

He bore a faithful testimony against the use of all intoxicating liquors, having beheld with sorrow their ruinous effects. He became weaned from political strife and debates, and it is believed he seldom, if ever, after he withdrew from the army, cast a vote at the election.

He was a faithful, upright member among us; a timely and diligent attender of our religious meetings, both for worship and discipline; an honest man and a beloved minister of Christ; and lastly, as he lived, so he died. He lived a godly life and died a happy and triumphant death.

He attended Plymouth meeting, a branch of this monthly meeting, on first day 28th of the 11th Mo., 1841, and appeared in the ministry with clearness and much to the comfort and satisfaction of Friends. This was the last meeting he ever attended. On 3d day, the 30th he was taken unwell, and from this time he gradually continued to decline for about two weeks.

A few days before his departure, two Friends called to see him. He greeted them affectionately, and desired to be raised up. After a pause he said in a firm distinct

voice, "I have seen, as it were, all the world of mankind before me; and they that repent and are favored to overcome their own stubborn wills, shall live and be saved with an everlasting salvation; but they that will not repent must die." One of the Friends remarked, that it was a great consolation that his Divine Master was with him, that it brought to mind the testimony of a beloved Friend lately deceased, who had quoted the promise of our Saviour to his disciples, and who had felt at that solemn time, that this promise applied to himself; viz. "Lo! I am with you always, even to the end of the world," after a pause he replied, in a very feeling manner, "Yes, it is true in my case, and though my bodily sufferings, are very great, yet I am mercifully supported under them, and I know they are refining and preparing me for a state of everlasting rest and happiness."

Some time after this, two other Friends visited him, to whom he said, "I am glad to see you," and after a pause observed in great earnestness, "Behold the Lamb of God, that taketh away the sins of the world." In his illness, though his sufferings were great, he remained conscious that the Divine Presence was with him, by which he appeared very much redeemed from the world, and the fear of Death was taken away, a state foreseen by the Psalmist and realized by Jacob Ritter, viz., "Though I pass through the valley of the shadow of Death, I will fear no evil, for thou art with me, and thy rod and thy staff, they comfort me."

His affectionate admonition to Friends everywhere was to exercise forbearance towards those who had trangressed the rules of our discipline, remembering that the kingdom of Christ comes by entreaty and not by force; and in relation to persons under convincement, he said, "Let patience have its perfect work, and treat such with patience and tenderness."

As his end drew near he said, "I feel that the truth and seed of life has the dominion, and reigns in me, Oh! that

the Babe of immortal life might be brought forth, and be nourished, and have the dominion in all people; how kind then would they be to one another."

He continued in this undisturbed and peaceful state until one o'clock in the afternoon of 4th day the 15th of the 12th Month, 1841, when he passed quietly away in the 85th year of his age. He was a minister about 50 years, and a member of this meeting about 29.

A Testimony from Wilmington Monthly Meeting, in the State of Delaware, concerning ELIZABETH ROBINSON.

That the memory of the just may be blessed to survivors, by the bright example of those who have passed before us through this state of probation, this meeting is concerned to give forth a brief memorial concerning our dear friend, Elizabeth Robinson, deceased.

She was the daughter of Timothy and Mary Hanson, and born in Wilmington on the thirteenth day of the Seventh month, 1778. She lost her mother before she was twelve years old. This parent had been in her lifetime much concerned for the welfare of her offspring, that they might remember their Creator in the days of their youth, and by an early attention to the visitations of his love, be preserved in innocency, through the manifold temptations and dangers incident to the morning of life. It had been her practice, in time of health, to gather them round her, and sit down with them in silence under religious exercise, and in fervent prayer that *He*, who cared for little children formerly, might care for hers also, and take them into his arms and bless them. Near the close of her life she caused them to be brought into her chamber, and with her dying lips tenderly advised them diligently to attend our religous meetings,—to struggle through difficulties which might lie in the

way,—and when *there* to labor for a qualification to worship *him* who is "a God nigh unto all them that call upon him," —"a present help in time of trouble." There is good reason to believe that the impressions made upon their minds on these solemn occasions, were greatly blessed to them in after life. In the lively recollection of her mother's example, the subject of this memoir has often been concerned tenderly to recommend to young mothers, thus to "gather the children," saying, that "although in such opportunities, parents might not be able to utter one word, by way of advice or admonition, yet the concern of their spirits would find a witness for God in the minds of their offspring, and might be to them as the bread cast upon the waters, which should be found after many days."

In the twentieth year of her age she entered into the marriage state with William Robinson, a member of this meeting. During that connection, which lasted nearly twenty-five years, she was religously engaged, through very great outward difficulties, faithfully to perform the duties of a wife and mother. Her path, in this relation, was a path of many sorrows and afflictions, through all which, trusting in God, and wonderfully supported by the arm of his power, she was enabled to act her part with composure, and even with cheerfulness. Following the Lord in humility and faithfulness, through many deep probations, she became "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

Having passed through many humbling baptisms, she appeared as a minister in our meetings when she was about thirty-five years of age, and through faithfulness to the gift committed to her trust, she became an able minister of the gospel of Christ. In the exercise of her ministry she was frequently led in great affection to address the younger part of society, shewing the unspeakable importance of yielding obedience to the manifestations of the Lord's will while the feelings were yet tender, and the mind susceptible to the gentle impressions of divine grace. From her own

experience she encouraged them to *faithfulness*, as the only means by which they could attain that "peace which passeth all understanding," even "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

She several times, with the concurrence of this meeting, travelled abroad in the service of the gospel, and always returned with certificates of the unity and approbation of Friends amongst whom she had been concerned to labor.

Her deportment as a minister was circumspect and exemplary, becoming the character of a messenger of Christ. In our meetings at home she was not forward to appear in public, being more concerned to know the power of the gospel to arise and prevail over the assembly, than to be heard in vocal communication. Waiting in reverent silence to know "the stone rolled from the well's mouth," she was at times favored, not only to drink of the water of life herself, but to minister of it to the strength and refreshment of the flock. Depending in a humble reliance, on the head of the church for every qualification for religious service, we think it may be said of her ministry, that it was not "in the oldness of the letter," but "in newness of spirit," not with "enticing words of man's wisdom, but in demonstration of the spirit and of power."

She suffered long under a complication of diseases, calling for the exercise of great patience and resignation, of which, through all, she was a consistent example. Among the many trials of this painful probation, it was not the least that, toward the close of life, she was often prevented from meeting with Friends for the purpose of divine worship, and such was her desire to mingle with them on these solemn occasions, that, at her earnest request, she was frequently lifted from her couch and assisted to make ready, when her attendants feared the exertion might be more than she could bear without injury.

About three weeks before her death, some of her children being with her, she observed that her continuance in life was very uncertain, and hoped they would freely resign her

to the divine disposal, saying, "If it pleased the Lord now to release me, I could say, not my will, but thine, O Father, be done." On another occasion, after inquiring concerning a dear friend, who was then lying very ill, she desired to be affectionately remembered to her, and added, "I do not expect to meet her again in *this* world, but hope soon to meet her in the kingdom of heaven."

Speaking of her decease, she desired that the preparations for her interment might be consistent with our profession of *plainness*. Having long before provided her own grave-clothes, she now gave directions where they might be found. After her death they were discovered to be very simple, and of the least expensive kind. Thus practically bearing her testimony against the vain custom of putting costly clothing on the decaying remains of the dead.

On the 18th of the First month, 1853, she remarked, "What a blessed thing it is that I have nothing to do but to die;" and after a pause she added, "I say not this boastingly." Observing one of her children to weep, she took him by the hand, saying, "do not weep, but rather rejoice." Then referring to one of her family, whose circumstances required attention, she said, "I desire thee to continue thy kindness to thy brother for my sake;" and presently added, "I hope thou mayest follow Christ, as I have endeavored to follow him, so that finally we may meet at the throne of God." Seeing her children much affected, she said with some emphasis, "You ought not to weep,—none of you,—but rather rejoice that I shall soon be released from all my sufferings. Through the love of my blessed Redeemer I expect to have a seat in the kingdom of heaven, and beyond this there is nothing to desire.

At another time being in great pain, she inquired of her physician, how long she might continue;—but, as if to recall the question, she immediately said, "perhaps it is not needful to know," "I have endured much suffering to-day, but have prayed that I might be preserved to the end without murmuring. The Lord has been good to me all my life, he has been with me from youth to old age, and has often made a way for me where I saw no way; blessed for

ever be his holy name! O, he is worthy to be served and adored forever and ever!"

On the morning of the 19th, at her request, the different branches of the family were brought into her room, when she addressed them, individually, in a very tender manner, exhorting them to follow the Lord in the way of his requiring, and to be diligent in the attendance of our religious meetings, adding, "I felt his love encircling me in early life; it has been my stay and support in times of affliction, and is able to carry us to the gates of heaven. But we cannot do the work one for another; each one must solicit admission there for himself." Then, with an expression of great affection, she said, "I hope my afflictions may be sanctified to my dear children, and am willing to suffer still more, if it might be a benefit to them;"—and then added, "But the love I feel is *universal* in its nature; it extends from the highest to the lowest, from the King on the throne to the beggar on the dunghill."

From the weakness of her state at this time, it was necessary to darken her chamber, and to take the utmost care to keep her quiet. For the solicitude manifested on this account, she often expressed her gratitude, frequently desiring that her attendants might settle down, and be preserved in solemn stillness.

On the 21st, at her request, a dear friend came to see her, and during the visit was engaged at her bedside in fervent supplication. When the friend had concluded her prayer, Elizabeth said, "My soul unites with all that has been expressed,"—and afterwards added, "I love all faithful Friends, and feel bound in spirit with them, to the cause of Truth. I believe a brighter day will yet rise on our Society, if Friends are faithful. Oh that our dear children would be obedient to that which is required of them; then I believe some of them would feel bound to come, and lay down their crowns at the footstool of the blessed Master."

She continued, with little apparent change, for several days; during which her mind seemed to be much abstracted from temporal concerns; and she had no desire to see

much company. At one time when her chamber as usual was darkened, and her attendants sitting round her in profound silence, she exclaimed, "Oh! that bright, that holy light, which surrounds me!—it is beyond all expression!" After the lapse of about half an hour, her countenance beaming with great joy, she said, "that bright, that holy light is still round about me."

On the morning of the 29th, she passed through great bodily suffering. At three o'clock in the afternoon, she became easier, but though it appeared that she perfectly knew her children, and others in her chamber, she was not able to speak. From this time she gradually grew weaker until the morning of the 30th, when she passed away so quietly that her attendants were hardly able to ascertain the moment of her departure; and we doubt not her spirit has exchanged its earthly tabernacle, with all its sufferings, for "a building of God, an house not made with hands, eternal in the heavens."

She died in the 75th year of her age; a minister about 40 years.

Memorial of Camden Monthly Meeting of Friends, concerning SARAH COWGILL.

"Mark the perfect man and behold the upright, for the end of that man is peace."

She was the daughter of Emanuel and Mary Stout, and was born at Fast Landing, now the village of Leipsic, Kent Co., Del., the sixth day of the First month in the year 1764. Her parents were exemplary members of the Presbyterian Society. At an early age her mind became impressed with a feeling of religious obligation, and as she yielded to the manifestions of light, her spiritual strength was increased, almost without knowing by what name to call the secret influences that led her on step by step. She was much beloved, and her company sought after by her youthful companions.

About her eighteenth year she was married to Jacob

Emerson, a member of the Society of Friends. She continued her connection with the Presbyterians; enjoyed her religious meetings, and seemed fully satisfied with the faith and ceremonies of that people, while her husband continued to attend the meetings of Friends. They lived together in great harmony, but in a few years he was removed from her by death. After this event, the remembrance that she had never been to meeting with her husband, caused much serious reflection, and she wondered why it had been so. He made but little profession of religion, and she felt there must have been some great inducement for his going to a small meeting, where there was neither singing, vocal prayer, nor preaching; she therefore resolved to go to their meetings, at least for once. Soon after taking her seat, she found the undisturbed stillness of the place had a salutary effect upon her feelings, and acknowledged it was good for her to be there. This experience prompted her to go again, and doing so, she was solemnly impressed with the belief that it was the right place for her. Her Presbyterian friends manifested much concern for her spiritual welfare, on her thus absenting herself from their meetings, and departing, as they considered, from the true Christian faith. During the various interviews they had on this interesting subject, the kindliest feelings were maintained, and their social intercourse remained unbroken. Her first widowhood continued for several years. She supported herself principally by the labor of her own hands, was constant in the attendance of Friends' meetings, and was received into membership with them in the year 1790.

In 1793, she married Daniel Cowgill, a member of Little Creek Meeting. This marriage was productive of much happiness. Their means were sufficient to have procured for them many indulgences, considered desirable by the world, yet from conscientious motives they often practised self-denial, by which they were enabled more fully to exercise the gifts of benevolence and charity. Their amiable dispositions, added to their social virtues, made their pleasant home the centre of attraction for a

large circle of friends. It was a place in which "the love of God and the neighbor" was felt to abound; the door being open to the rich and the poor, the wise and the simple; many of whom availed themselves of the bountiful supply of good things, both spiritual and temporal, that were judiciously and freely offered.

She was appointed to the station of an Elder in 1797, and holding fast the profession of her faith without wavering, became in 1804 an approved Minister.

She possessed an active mind, a retentive memory, quick perception and ability for close reasoning. Notwithstanding these qualifications, her religious communications were generally brief, and addresed to the hearts rather than to the heads of her auditors.

She travelled in the cause of Truth in various directions, with the approbation of her friends, and acknowledged that her good Master furnished the means for carrying on his own work.

In conformity with a sense of duty, she kept on the first day of the week, an afternoon school for colored children. After feeling released from personal duty herein, she ever manifested a deep interest in the education and welfare of this class, exerting herself as occasion required on their behalf.

The death of her husband occurred in 1818, after a union of more than a quarter of a century. The grief for this afflicting dispensation was gradually removed by time and resignation to the Divine will. She continued at the same dwelling-place in the enjoyment of many blessings, for which she often expressed her thankfulness, and the prayer of her soul was in this wise:* "O Thou whom my soul loveth, permit me in humble gratitude to commemorate thy goodness to me, thy poor and unworthy servant, in every period, and through all the trials and vicissitudes of my life. In my young and tender years thou wast pleased to draw me by the gentle cords of thy love, and engaged

* This petition was found among her manuscripts, apparently penned soon after her husband's death.

my heart with earnest solicitude to inquire what I should do to be saved. After manifesting thy goodness, both sleeping and waking, in tender heartfelt impressions, in such a manner as not to be forgotten, in riper years thou still followed me by thy long-suffering goodness and mercy; preserving me from many evils by an indwelling fear of offending thee, and when through folly or vanity I grieved thy holy spirit, thou, my preserver, by thy checks and reproofs, enabled me to return to thee by unfeigned repentance and a godly sorrow of heart. In my more mature years thou didst not forsake me, but by thy chastening rod greatly humbled my mind, and increased a desire to enter into a nearer union and communion with thee, the Father of Mercies and God of all true comfort and consolation. Thus continuing steadfast in desire, my cup was made to run over, and ardent longings felt that others might taste and see for themselves, how good thou art to all those who put their trust under the shadow of thy wings. Thus hast Thou, dearest Father, been pleased to deal with me in spirituals; and thou hast dispensed to me in thy unerring wisdom, the bitter cup of bereavement; yet thou hast increased my substance and blessed me both in basket and in store. Now, O dearest, feeling that I have arrived at a very important period of my life, be pleased to assist me to so abide in the vine of life, as to be enabled to arise by a true and living faith on the wings of Divine love, above all these worldly comforts and cares; may my eye be kept single, that so I may discharge the duties I owe to thee and to my fellow mortals. Suffer not temporal blessings, O my Father, to prove a snare! May I be so watchful as not to give way to hurtful indulgence or undue liberty. Grant me the spirit of wisdom and true judgment, that in all things I may act to the honor of thy cause and glory of thy excellent name."

The last two or three years of her life, her health and physical strength so much declined that it often required considerable exertion to attend her own meeting; but by perseverance in what she considered an important duty,

she was seldom absent, and mostly had something to communicate to those assembled. These communications of her old age were characterized by life and feeling, simplicity and power; they gave abundant evidence of being under divine influence, and some of them for fitness, beauty, and excellence, were truly "like apples of gold in pictures of silver."

In conversation on the subject of slavery, some months before her death, she gave the following account:

"When a child, perhaps not more than five or six years old, I remember hearing my parents and their minister, censuring the Quakers for having liberated their slaves, saying that it would have a bad effect upon those remaining in slavery, making them dissatisfied, worthless, &c. I then knew nothing of Friends, but thought it strange that such good people as the minister and my parents should condemn what I felt to be an act of justice and mercy. This circumstance made a strong impression on my mind. A few years after a relative died, and left me a legacy in the person of a young active colored boy. When informed of it and congratulated on the acquisition of a valuable slave, instead of affording pleasure, it grievously distressed me. I retired to a quiet place, where I knelt, and putting up my little hands, prayed to my Father in heaven, that he would strengthen and enable me to do justice to my slave, to wait upon him in sickness and in health, and, as soon as in my power, to liberate him from bondage; this is the first prayer that I remember to have made. It was in sincerity of heart, and from the lips of a simple child wishing to do right, and the reward was sweet peace of mind. I arose, wiped the tears from my eyes, and went joyfully to work to knit stockings for my slave, and teach him to read the Bible. My desires for him were fulfilled, and the first day I had it in my power to manumit him, he ceased to be a slave."

In the early part of the Eleventh month, 1852, she at-

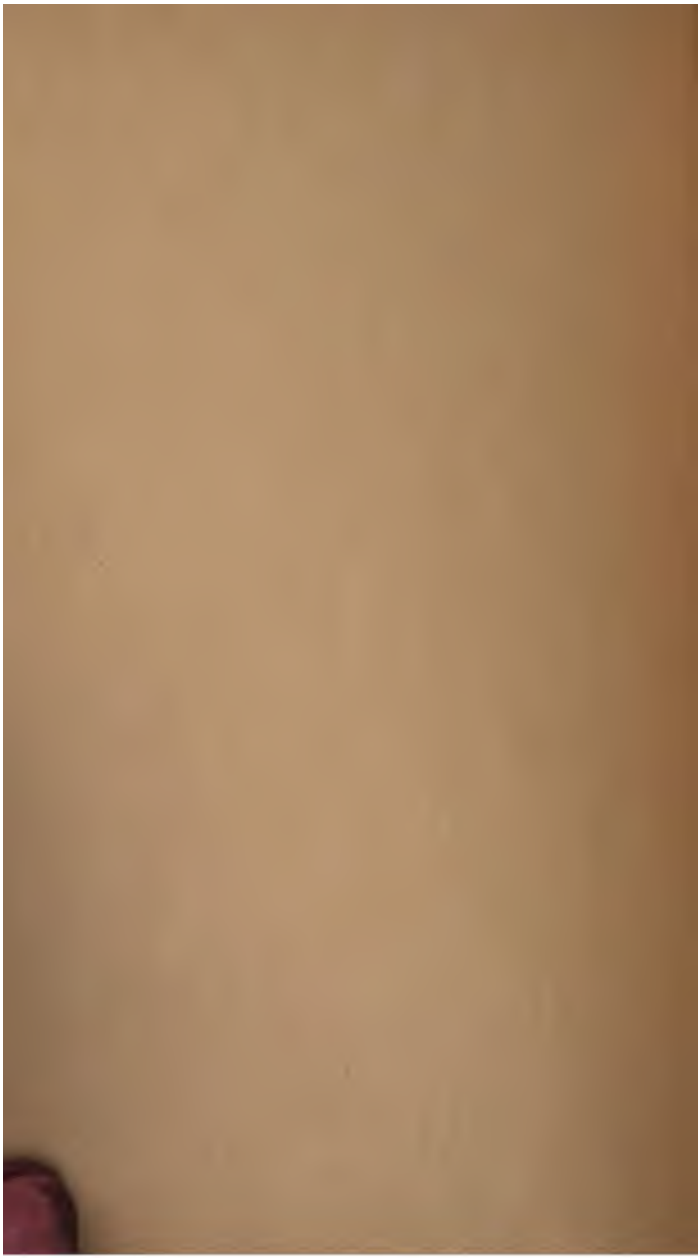
tended her meeting for the last time in much bodily weakness. She returned home and entertained her friends as usual; after they left, she went to her chamber, and during a confinement of several weeks she manifested a perfect confidence and an unshaken faith in Him who had never forsaken her. She refused to take anything or have a physician, saying, "I think my time has fully come, let me pass quietly away;" but her friends insisting upon something being done for her, she consented to gratify them. In the early part of her sickness she suffered but little pain, and often said "how comfortable I feel, my mind wholly centered in God, the fountain of light, life and power."

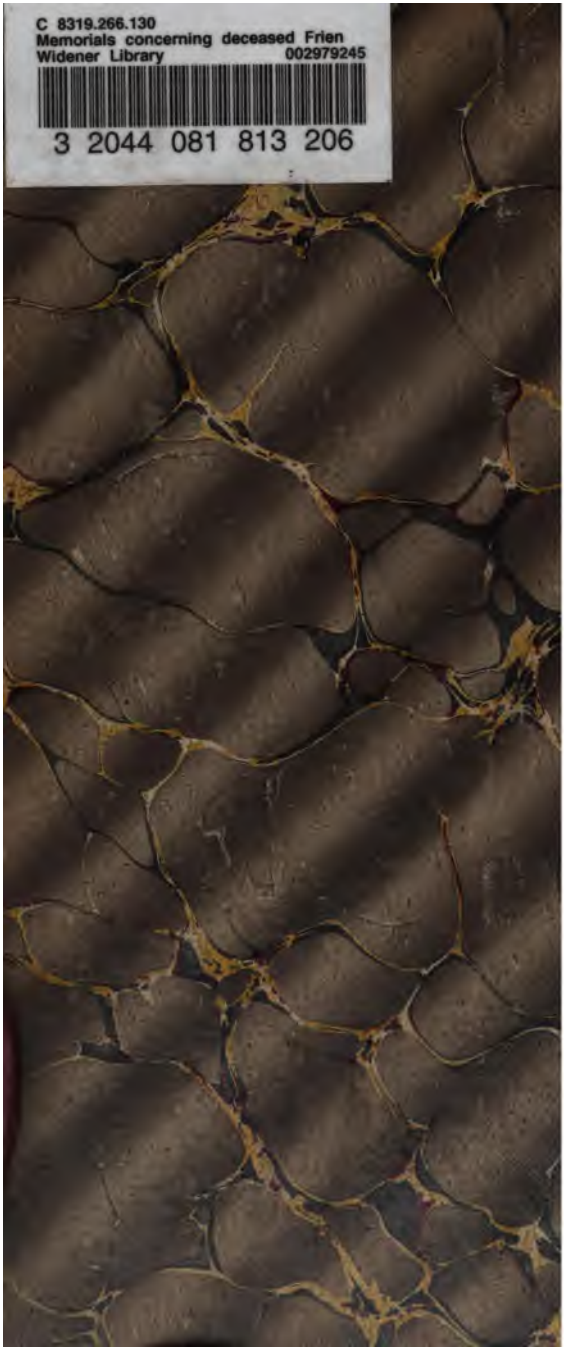
Many friends of different denominations who loved her much, called to see her, and she had a word of encouragement or exhortation for all, that they might be prepared for their final change; she often said, it is my privilege even now, in the secret of my soul, "to go in and out, and find pasture."

To a friend who often visited her and sensibly felt the great loss society in general, and her own circle in particular, would sustain in her removal, she said, "my dear, why art thou not willing to give me up, seeing I have borne the heat and burden of the day for many years, and feel now that my work is fast drawing to a close? thou knowest where to look in every time of trial for help and strength, and if thou holdest fast thy faith without wavering, all will be well with thee."

The last few days of her life she suffered much, refusing everything of a stimulating nature; she was willing to suffer, till all was finished.

She quietly departed this life on the thirtieth of 12th month, 1852, in the 89th year of her age, and was interred in Friends' burying ground at Little Creek, attended by a large concourse of people, who seemed to feel that truly a mother in Israel had been removed from among them.

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